

CHRISTIAN SECRETARY.

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"What thou seest, write—and send unto the churches."

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HARTFORD, SATURDAY MORNING, JULY 9, 1836.

[WHOLE NO. 754.

THIRTEENTH ANNUAL MEETING
OF THE
CONNECTICUT BAPTIST CONVENTION.
Continued.
No. 2.

FOREIGN MISSIONS.

The Committee to whom was referred the subject of Foreign Missions, beg leave to report,

That, in their opinion, these missions have, at no former period, been in an equally prosperous state. Whether they direct their attention to Europe, Africa, or Asia, they see abundant cause for gratitude and encouragement. Truly, "the arm of the Lord is revealed;" his "right hand is exalted," and is "doing valiantly." In France and Germany, the way is evidently preparing for a general diffusion of gospel light. Facilities exist in each of those countries for efficient and extended missionary operations. And should these facilities be properly improved, the day seems not to be far distant when throughout those highly important and interesting portions of Europe, the reasonings of infidelity and the dogmas of Romanism will be alike discarded, and when "the word of the Lord," dispensed in its apostolic purity, will "have free course and be glorified."

Your Committee entertain similar views respecting the mission commenced in Western Africa. They see cause to expect that with the blessing of God, the faithful labors of our brethren there will, ere long, be crowned with abundant success.

In relation to the missionary operations of our brethren in Asia, the prospect, in the opinion of your committee, is still more cheering. Through the indefatigable labors of our revered Judson, the whole Bible has been translated into the Burman language, and considerable progress has been made by another of our missionaries, brother Mason, in preparing a translation for the use of the Karens. The former of these translations, already printed and in circulation, has opened the fountains of sacred truth to 17 or 18 millions of the perishing heathen; and the latter, when completed, will furnish the same invaluable treasure to almost an equal number. Nor ought we to forget how much God has enabled our missionaries to do by the publication and distribution of Tracts among the Burmese and the Karens, and by the preaching of the Gospel, attended, as it has been, with the Holy Ghost sent down from heaven. It is, besides, cheering to observe the spirit of enquiry which has gone abroad in the regions to which we have just alluded—the deep solicitude so often manifested to obtain instruction in relation to an eternal God, and to the way of salvation through the death of his Son; a solicitude which, in some instances, has constrained numbers of the heathen to take long and tedious journeys for the sake of obtaining tracts and portions of the scriptures, or of conversing with our missionaries on the great subject of religion. To all which must be added the soul-animating fact, that more than 600 of these wretched beings have, in a judgment of charity, been rescued from the deepest state of ignorance, pollution, and moral degradation, and made joyful partakers of the enlightening, purifying, and elevating spirit of the Gospel. Nor is this all. A considerable portion of the Burman territory is now subject to the British Government, and in which, protection and every facility for carrying forward the glorious work so happily begun, may be expected. Indeed, throughout the extensive and populous region now under our view, the fields are evidently whitening to the harvest; and nothing seems wanting but more laborers, as pious and devoted as those already employed, to enter these fields, and reap in joy where some of our brethren, during the last 20 years, have been sowing in tears.

At such a time, brethren, and with such animating prospects before us, shall we fold our hands and fall asleep? Especially, can we do this, when, in addition to all the rest, we are assured that facilities are now afforded for introducing the Gospel with its whole train of blessings into the vast and exuberantly fertile country of the Shans,—country sustaining a population of considerably more than 100 millions of souls, and into the still more extensive and populous empire of China, which, bordering on the country of the Shans, will, doubtless, be rendered accessible to our missionaries through the territories of the latter?

We are not indeed to expect that the regions just mentioned, much less that the whole of this revolted world, will be subdued under Christ without a struggle. The struggle may be severe and tremendous beyond all former example, and may be continued till we are all laid in the dust. There may, too, and probably will, be seasons, in which dark clouds shall gather, and seem to thicken over us. The prince of darkness may prevail for a season, and many exult in the anticipation of a complete triumph over the friends of God. But let no one's heart fail him on this account. The Captain of our salvation is mighty, even "the mighty God." And the time is fast approaching, when "his dominion shall be from sea to sea," and "from the rising of the sun to the going down thereof."

With these impressions, your committee hope and believe that their Baptist brethren in this land, and particularly in this State, will be excited to redoubled efforts in the noble work of evangelizing the world. Such efforts seem to be imperiously demanded at a time when the sectarian feelings manifested by some other denominations of Christians, are likely to deprive us of a portion of that pecuniary aid which we expected. And your committee are happy in being able to state, that such efforts have actually commenced. A new Society, called, The American and Foreign Bible Society has just been formed by our Baptist brethren, and in the city of New York, a subscription of 3000 dollars has already been obtained towards defraying the expense of translations in the East. And should the sum of 50,000 dollars be wanted for this great object, it will, we have no doubt, be raised without delay.

In closing their report, your committee beg leave to propose the following resolutions:

Resolved, That while we cherish the highest regard for the objects contemplated by the Home Missionary Society; particularly so far as the influence of that Society is exerted on the great western valley, we feel the importance of steady and increased efforts for promoting the missionary cause in heathen lands.

Resolved, That in the opinion of this Convention the cause of missions would be promoted by changing the time for holding the monthly concert of prayer from the first Monday, to the first Lord's-day in every month.

Resolved, That each individual of our churches be requested to attend the monthly concert; and that, after settling in his mind the sum which he ought to give, each month, in aid of Foreign Missions, he consider himself as sacredly bound to pay that sum, though occasionally hindered from attending the concert.

All which is respectfully submitted.

J. CHAPLIN, Chairman.

No. 3.

BIBLE QUESTION.

The Committee appointed in reference to the Bible Question beg leave to report:

Whereas, a resolution has recently been adopted by the mana-

gers of the American Bible Society, which effectually precludes the Baptists from receiving aid of that society, in the foreign translation and distribution of the Scriptures, therefore

Resolved, That we are disposed to co-operate with our brethren in any judicious measure, to sustain our Missionaries in a faithful translation of the word of God.

And whereas, at a large meeting of delegates and friends of Bible distribution, held in the Oliver-street Baptist Meeting house, in New York, May 12, and 13, a Society was formed for this object, denominated, The American and Foreign Bible Society; therefore,

Resolved, That we recommend the formation of a State Bible Society, Auxiliary to the American and Foreign Bible Society.

All which is respectfully submitted.

A. DAY, Chairman.

No. 4.

CONVENTION MISSIONS.

Your Committee on Convention Missions, present the following Report:

A general and a very deep feeling exists at the present time, on the subject of domestic Missions, among the churches in this State. It is not doubted, so far as the information of your Committee extends, that the fostering hand of this Convention should be extended to our feeble churches, but it is doubted, whether in *many* cases the most judicious course has been pursued, and whether in *some* the appropriations which have been made, with the best intentions, have not proved worse than useless; not, however because the churches to which these appropriations have been made, were *not* needy, but because they were not in a condition to derive benefit from their liberality, or because the character and amount of the help bestowed, was not at the time suited to their peculiar circumstances.

Such then, is the state of feeling existing on this interesting subject;—a subject which from the commencement of its existence, enlisted the tenderest sympathies of this Convention, a subject indeed, which more than any other, yet, more than all others, originated the Convention itself. To sustain the *feeble churches*, to strengthen the bands of christian union, and thus promote the precious cause of Jesus Christ,—these were the objects which led to the organization of the Conn. Bapt. Convention. Your Committee therefore, are of the opinion, that this body should never for a moment lose sight of these objects, they should most sacredly regard them, in all their public deliberations, in all their pecuniary appropriations, in all their appointments, both of agents and Missionaries.

It is *not*, in the opinion of your Committee, the number of missionaries or agents employed, neither is it the amount of appropriations made, which will secure these objects. In their opinion much more depends on the character of your agents and missionaries, their piety, their zeal, their prudence, their fidelity, their humility, their aptness for the work, in one word, their being deeply imbued with the spirit of their divine Lord. And as it respects appropriations, much more depends upon the time, the place, the peculiar circumstances of a church under which they are made, than upon the amount bestowed.

These are considerations to which your Committee desire specially to call your attention. And they are conscious of none other than the purest motives in so doing. They believe the Convention has hitherto endeavoured to act in the fear of God, and has desired to promote the welfare of all the churches. But they believe also, that the times have changed, and are constantly changing; and that the utmost vigilance and diligence are necessary, as well in public bodies, as in individual christians, to preserve in their own hearts and diffuse abroad far and wide, the spirit of true piety. Christians should never forget, that "the time is short," and that whatever their hands find to do, should be done with *their might*.

Your Committee would recommend a particular inquiry into the state of every feeble church in the State. To do justice to all and to do the most good with the least amount of means, it is necessary the convention should know the particular relative location of every church, the number and general character of its members, their means for supporting the gospel; whether they do or do not attend to gospel discipline and family devotion; and in general demean themselves as disciples of the Lord Jesus Christ. Definite knowledge on these subjects, is certainly necessary, in order to know whether help should be extended, what to do, and how much to do, and the more intimately acquainted the convention becomes with a church, or with any number of churches, the deeper will be the interest felt in their welfare, and the larger the amount of effort put forth to sustain and nourish, and this will be the fact whatever may be their condition. For if their state is most wretched, that very wretchedness will excite commiseration and prompt to proper remedies and their proper application. On the other hand, if there are encouraging circumstances, if the church is feeble, but her particular location, and relative circumstances, or the piety or liberality of her members, or their energy of character, authorize prompt and liberal assistance, that assistance will be most cheerfully granted. At any rate, an intimate acquaintance with the peculiarities of every church asking aid of this Convention cannot fail greatly to assist them in determining their own duty.

As the means of this Convention are limited, and the number of small and feeble churches great, your Committee further recommend that in all future appropriations, the Board should very deliberately consider the circumstances of the churches and the relative claims of each church arising from these circumstances, and apportion their benefactions accordingly.

Your Committee would further suggest to this convention, the importance of more direct efforts to sustain the missions connected with this body, and earnestly and affectionately urge our brethren of the churches in this State, the duty of replenishing the treasury so that your Board may be enabled to meet the appeals of the feeble churches, which come to them on every hand. May the Great head give wisdom in this thing, and abundantly bless all the labors of your hands.

All which is respectfully submitted,

GEORGE PHIPPEN, Chairman.

No. 5.

ON AGENCY.

The Committee on Agency would respectfully report, That on reviewing the limited operations of the Board of the Convention for the last year, owing to their circumscribed resources, and believing that unless some plan is adopted more beneficial in its results than the course hitherto pursued, and likewise believing, that our churches possess within themselves ample means not only to continue, but to increase their accustomed contributions for objects out of the State; but to afford far more steady and efficient aid to the feeble churches in our midst, would submit the following resolutions:

1. Resolved, That the Board be directed to employ an efficient and prudent missionary to devote his time in visiting the churches

of this State, for the purpose of soliciting funds to sustain the various objects embraced by the Convention; likewise to ascertain the condition and wants of the feeble churches; such agent to meet with, and report to the Board at each quarterly meeting, his progress in the work in which he is engaged.

2. Resolved, That it shall be the duty of the Board, provided such missionary be employed, to publish an appeal to the churches, and to make a statement of the objects to be embraced and attended to by him; and it shall be the duty of the Board, provided such agent shall not appear to have met with a good degree of success, and to have been useful in his mission, no longer to continuo him, than shall be necessary for him to fulfil his immediate engagements.

All which is respectfully submitted,

P. CANFIELD.

No. 6.

HOME MISSIONS.

The Committee to whom the Home Mission was referred, submit the following Report:

While the field is opening so extensively and is whitening so rapidly before us, and the wants of the whole world seem to be pressing upon the Church, we are aware that charity dictated by wisdom, though not confined, begins his work at home. For he that said go into all the world and preach the Gospel to every creature, also said begin at Jerusalem, (that is) begin at home. Therefore your Committee are of the opinion that the call of the Home Mission demand the attention of this Convention, and would recommend the following Resolutions.

1st. Resolved, That in view of the situation of the great Western Valley, the Convention feel that it is their duty to aid the Home Mission to the extent of their ability, after they have attended to the wants of their own churches.

2d. Resolved, That the Board of this Convention be directed to take such measures, as in their judgment shall be thought best to promote this great and good object.

All which is submitted,

J. GOODWIN, Chairman.

No. 7.

ON PEACE.

The Committee on Peace have paid some attention to the duty assigned them, and ask leave to Report,

That inasmuch as benevolence to our fellow men is one of the most prominent features of the christian character, so of course, the popular custom of attempting to settle difficulties, and adjusting points of honor by shedding the blood of our fellow men, is a palpable violation of a fundamental principle of our holy religion; it has also proved to be one of the heaviest and bitterest scourges which has afflicted our fallen world. It is not only a system which is cruel in the extreme, inasmuch as its heaviest blows fall upon the heads of the guiltless, rather than on those who have instigated the bloody combat, but it almost invariably fails of securing its objects, it neither rectifies the wrongs alleged in its justification, nor affords any honorable remuneration for any damages real or imaginary, which either party may have sustained.

It is not our design to give a detailed account of the horrors of war as disclosed in the field of battle; of the groans of the dying; the protracted sufferings of hospitals; the disconsolate widows and orphans; its demoralizing influence on the community; the multitudes of young men which it hurries to a premature grave, and, (it may be) unprepared to the bar of God. The necessity of portraying these, and the whole retinue of evils which follow in the train of war, is superseded by the faithful manner in which they have been exhibited to the public by our Peace Societies, through the medium of the press. It may suffice to say that war is not only the legitimate offspring of some of the worst passions of our nature, such as pride, emulation, hate, envy, cupidity and territorial jealousies and prejudices, but invariably fosters and increases these unhallowed lusts and passions. The Author of our holy religion is emphatically the PRINCE OF PEACE. He has commanded us to love our enemies; to overcome evil with good, and not to resist evil; to do violence to no man, &c., all of which it is thought, are incompatible with the spirit of war. He has assured us that those who take the sword shall perish by the sword, and moreover, that a time shall arrive at no distant period, when swords shall be beaten into plough shares, and spears into pruning-hooks, and the nations of the earth learn war no more; and it is obvious to every thinking man, that if such a happy state of things is to be produced by the influence of christian principles, that they are really and pointedly condemn the spirit and practice of war now, as they will in the peaceful reign of the Messiah. If this be not the fact, then are we warranted to look for a new and purer revelation to complete the canon of scripture, the moral purifier of the world. In view of this subject, therefore, we present the following resolutions;

1. Resolved, That this body views the principles and operations of the American Peace Societies, and its Auxiliaries, with cordial approbation, and recommend the co-operation of our constituents by becoming members of the Connecticut Peace Society, or its auxiliaries.

2. Resolved, That the "Advocate of Peace," edited by Francis Fellowes, of Hartford, is a valuable and ably conducted periodical on the subject of Peace; and it is proposed to send it to all ministers who will preach once a year to their people on this subject, we recommend that our ministers avail themselves of the offer by a compliance with the condition, and we also recommend the patronage of said work to our lay brethren.

All of which is respectfully submitted.

NICHOLAS BRANCH, Chairman.

No. 9.

TEMPERANCE.

The Committee to whom the subject of Temperance was referred present the following report:

Your Committee regard the cause of Temperance to be of vast importance, and as standing connected with the best interests of man. They are fully persuaded that the use of alcoholic liquors as a beverage, is injurious to man as an intellectual, moral, and accountable being; that it endangers the peace and safety of families and community; and that no drunkard will inherit eternal life. They deeply deplore, that there is a single person upon the whole face of the earth, who will use the soul destroying poison, unless prescribed as a medicine, or that will sell it as a common drink, but they are confident that talking and resolving, either on this or any other subject, will be of but little use unless something more is done. They hope that something more will be done. They recommend the adoption of the following Resolutions:

Resolved, That we recommend that the members of all our churches abstain from every thing that intoxicates; that they sell nothing of the kind to their neighbor's detriment, and that they use their influence to dissuade others from its use.

Resolved, That we will remember in prayer, before God all who distil, or drink, or traffic in them, as persons aiding to prevent the conversion of mankind.

TEMPERANCE.

REPORTS OF PRESbyterIES.

These reports contain, as far as we know, less on the subject of temperance than last year. Of 127 Presbyteries, 26 report "stationary" or "declining"; 26 give no information of onward progress.

We gather the following brief notices.

The Presbytery of Columbus, O., states

"The holy Sabbath is grossly violated by multitudes; strong drink is still waging war against the best interests of Society; temperance has made considerable advances the past year; several new societies have been formed, and others much enlarged."

Miami Presbytery.—The cause of temperance is generally in a languishing condition, and intemperance in the bounds of some of the congregations is increasing.

Crawfordsville, Ia..—The Missionary and Temperance causes appear to be gaining ground and securing a strong hold on the affections of the church.

Indianapolis, Ia..—It is gratifying, amidst the alarming prevalence of intemperance, especially in our most public towns, to witness the steady efforts making by the Temperance Societies to stay this evil tide, and with perceptible success. In the country particularly, the use of liquor is much less resorted to in labor than formerly.

St. Charles, Mo..—The Temperance Reform has been marching forward and infusing a spirit of benevolence into our churches.

Arkansas.—The cause of temperance is much prospered. It is rare that we meet with an intoxicated man in the Choctaw nation. There is a flourishing temperance society in Fort Towson, where preaching is also regularly attended.

The Choctaws have not only become temperate but industrious, and are enlarging their fields. They now derive their subsistence almost entirely from the cultivation of the earth.

Transylvania, Tenn..—The cause of temperance appears to be stationary in most of the churches—in a few retrograding.

French Broad.—The progress of the Temperance Reform has much improved the morals and peaceful condition of the churches.

Flint River, Ga..—And we regret also to say, that the noble and benevolent cause of the Temperance Reform does

From the S. R. Telegraph.

I REMEMBER MY FAULT THIS DAY.

(Gen. 41: 9.)

MR. EDITOR.—Man is a forgetful and erring creature—forgets his mercies, his obligations, and his deliverances. This seems to have been the case with the chief butler—but an acknowledgement of his fault, on his memory being refreshed, seems to afford, and produce a new state of things in a once confused and distracted court. Faults must be remembered—sins confessed and forsaken, in order to the restoration of peace, and the prosperity of society.

There is now such a state of things in Zion, it calls for the remembrance of faults, and a frank and open acknowledgement of them. And will not dare to acknowledgement before God in secret and in a summary way, but christians are taught to confess one to another. (Jas. 5: 16.) And among what class of christians must the remembrance and confession commence? We say among ministers of the gospel.

The church is founded, or if not founded, benighted. And where are the *watchmen*?—Have they not promised the Lord in their great deliverance from sin and death that they would be mindful of his church? Yea verily—but where are they? Why, yonder they are—one is employed in writing a dissertation on *Inability*—another on *Ability*—another on *original sin*—another on *pascit in regeneration*—another is writing about the A. H. M. S.—another about the Assembly's Board—another about the extent of the *atonement*, &c.—and O the *Confession of Faith* is made now to say all manner of things. Look! yonder is another company employed in printing, and sending abroad these several dissertations to the public;—the public—the church are employed in reading them, and disputing over their merits and demerits; and all is confusion about the interpretation of these abstruse matters. There are few, if any, going as did Joseph, to the Lord about the matter. All have forgotten their promise to the Master. Ministers, if they will lay aside their pride, and humble themselves before God, will remember and see their faults. They are leading the church away from God. The sin of Zion's wounds, and Zion's pains, lies at the door of the ministry: it is not to be concealed.

Then each one for himself!—Every man to his tem O Israel!; every man to his own heart, or matters will get worse; God will not bless the church until his people return to him. And where the wrong-step was taken, there must the return commence. Let the leaders get right—the *undershepherds* have left the great shepherd—they must return to the Shepherd and Bishop of their souls. The flock will follow Zion will put off her mourning, and put on her beautiful garments, and there will be joy and rejoicing in Israel's tents—to the tents O Jacob.

"How much," each one for himself, "am I in fault? What have I done to widen the breach? How much have I injured my Lord? how much my brother in the ministry? Lord, I this day remember my fault!—O pardon my iniquity of my sin." Can haughty spirits yield? If not, justice, retributive justice will break them—will cast them down to hell. Alas for pride and arrogancy!

Ministers of Jesus Christ, awake, awake; millions of heathen; thousands in christendom are going down to darkness and the grave, amidst your feuds and contentions. Your ecclesiastical meetings, instead of resounding with the sweet melodies of redeeming love, and the conquering voice of prayer, are uttering the harsh and unchristian notes of war, and the portentous thunder of destructive battle. Yes, the battles in which the blood of souls is poured out to aggrandize LITTLE SINFUL SELF. The ministry must be humbled, and God will humble the pride of the Presbyterian ministry. Lord, hasten it.

How much am I to blame—how long have I been forgetting my promise? These three years have I been unmindful of Joseph! O yes, my Saviour! Let repentance—let reformation begin where it ought, and where it must. And our land shall yield its increase; sinners will turn to the Lord; saints will labor and pray; the treasury of the Lord will be filled; domestic and foreign missions, will prosper ten fold; temperance will again roll its healthful stream over our land; and our pulpits will resound with the heavenly and lifegiving theme, "Jesus Christ and him crucified." Lord, hasten it.

M. D.

VISIBLE ACTIVITY, THE DISTINGUISHING PECULIARITY OF THE RELIGION OF THE PRESENT DAY.
Extract from an article in the *Literary and Theological Review* for June, by the Rev. H. Southgate.

The distinguished peculiarity of the religion of the present day is its visible activity; while there is, on the other hand, a manifest repugnance to contemplative piety. Action seems to be regarded by many as the substance, rather than the phasis of religion. Zeal, not the sacred fire of the soul, but showy, palpable zeal, is becoming the grand criterion of Christian character. The aim and endeavor of those who hold the springs of public feeling are rather to produce action, than to lay its foundation, broad and deep, in sound and enduring principles. Modes of action are chosen, not by their sureness, or their permanent value, but by their power of evoking immediate results. The spirit of the commercial and intellectual world is turned upon the Church. It is, to a fearful degree, the animating spirit of Christian action. The same hurry and bustle; the same impatience of protracted processes of labor; the same enthusiasm of sympathy, which pervade the ranks of business, the school-room and the popular assembly, are also a main spring in the holy enterprises of the Church. Their workings are hardly less discernible in most of the present efforts of religious benevolence, than in the secular projects of the exchange or the market-place. The Church is propelled by the interaction of sympathetic feelings, instead

of the living energy of individual minds. The hearts of Christians are gone out into their eyes and ears. They are moved by outward impulses, not by the inward, abiding, self-renewing power of a holy principle. Christian effort is not a patient continuance in well-doing, but dependent, for its very life, on external contingencies. Christian zeal is not, (as it was in the Apostle,) the steady, constraining influence of holy love—which is, at once, the binding necessity and the blessed freedom of spiritual religion. It is eccentric and periodical, a flickering and inconstant flame, rising and falling with the varying influences of circumstances. There is a rage for every thing practical, and a manifest indisposition to contemplate-principles. No project of religious effort commands itself to the Christian community, which does not promise a sudden, visible and tangible utility.—This is so notoriously the fact, that the conductors of Missionary Societies are often induced, for the support of their institutions, especially in the commencement of their operations, to select those fields which promise to afford materials for missionary intelligence of the most exciting character. Unmindful of the declaration of the Saviour, that the kingdom of God cometh not by observation, Christians lose their confidence in a mission which has continued for a few years, without any reported conversions to Christianity; and the inquiry is started—"Why the results of missionary labor are so small?"—when, perchance, in the very same country, the huge fabric of superstition and idolatry is silently, yet rapidly crumbling to decay.

Much of the machinery of religious effort, at the present day, seems to be constructed upon the implication, that the calm power of Christian principle, as it now exists, is not equal to the intensity of action desired. Is there nothing like this in our religious anniversaries and other charitable assemblies of inferior note?—no aiming at mere passing effect, no endeavor to gratify a morbid hankering after excitement, no application of unnatural stimulants to a system whose vital principle is already overtired and exhausted!

Look, too, at the other thousand extraordinary means in use, for producing action. I allude to them only as standing proofs of the position which has been advanced. Their very existence implies, that the cause of a ruined world cannot be entrusted to the indwelling power of holy principle. Christians must be allure or goaded by incentives from without, because there is so little of self-moving energy within.

Now, all these phenomena which I have noted, are so many symptoms of unhealthy action. They indicate that a "false centre of sensibility" is created, because the religious principle is too feeble to sustain the labour imposed upon it.

From the Sabbath School Visitor.

CONFESSION OF CRIMINALS: OR, DREADFUL END OF DISOBEDIENCE TO PARENTS.

Cotton Mather, in his *Magnalia*, gives a brief history of *several criminals* who were executed in New England, during the *seventeenth century*, for capital crimes. In the dying confessions of five of these criminals, *DISOBEDIENCE TO PARENTS* is represented as the *chief cause* of their dreadful end.

A MAN EXECUTED AT BOSTON, 1674.

My *disobedience to my parents* brought this misery upon me. My father gave me good instructions when I was a child; but I regarded them not. I would not go to school, when my father would have sent me to it. I would not go to a trade, when my father would have put me to one. After my father's death, I would not be subject to them that had the care of me; I ran away from them; and after that I ran away from several masters. Thus I run into the jaws of death.

A MAN EXECUTED AT BOSTON, 1781.

This man had been *wicked overmuch*. His parents were godly persons: but he was a child of Belial. He began early to shake off his obedience unto them; and early had a crime laid to his charge. After which, he fled into a distant corner of the land, a place whereof it might be said, *Surely the fear of God is not in this place*. The instances of his impiety grew so numerous and prodigious, that the wrath of God could bear no longer with him; he was reprieved for the gallows.

A YOUNG WOMAN EXECUTED AT BOSTON, 1693.

I believe the *chief* thing that hath brought me into my present condition, is, my *disobedience to my parents*. I despised all their godly counsels and reproofs; and I was always of a haughty, stubborn spirit. So that now I am become a dreadful instance of the curse of God belonging to *disobedient children*. I must bewail this also, that although I was baptised, yet when I grew up, I forgot the bonds that were laid upon me to be the Lord's. Had I given myself to God, as soon as I was capable to consider that I had been in baptism, set apart for him, how happy I had been! It was my *delay* to repeat of my *former sins*, that provoked God to leave me unto the crimes for which I am now to die.

A YOUNG WOMAN EXECUTED AT SPRINGFIELD, 1695.

Her despising the continual counsels and warnings of her godly father-in-law, laid the foundation of her destruction.

A YOUNG WOMAN EXECUTED AT BOSTON, 1695.

This person came to an ignominious death on the gallows, at the early age of *nineteen*. We extract the following remarks from the sermon preached on the day of her execution.

"But the *chief sin* of which this *chief of sinners* now cries out, is, *her undutiful carriage towards her parents*. Her language and her carriage towards her parents, were indeed such, that they hardly durst speak to her; but when they durst, they often told her, *it would come to this*. They indeed, with bleeding hearts, have now forgiven thy rebellions. Ah, Sarah, may-

est thou cry unto the *God of heaven*, to forgive thee!"

In view of the *sin* and the *consequences of disobedience to parents*, as illustrated in the dreadful end of these five unhappy persons, we warn our young friends to beware how they trifle with parental authority. God gave this authority to your parents, to be exercised in restraining you from sin; and those parents who neglect to exercise it—and those children who trifle with it, sin against God, expose themselves to sorrow and trouble in this world, and endanger the happiness of their souls for eternity.—"Children, obey your parents in all things; that it may be well with thee, and that thou mayest live long on the earth. Parents, if your children make themselves vile, restrain them, and bring them up in the nurture and admonition of the Lord."

THE ROMAN SCHISM.

An English correspondent informs us, that the Hon. and Rev. A. P. Perceval, a name well known to all who take an interest in the sister Church, is preparing for publication, a Work on the *ROMAN SCHISM*: the object of which is, by means of Ecclesiastical Tradition, as witnessed in the Councils and Writings of the Fathers, to demonstrate clearly the schismatical position of that body of Christians who are known as the Church of Rome. The work will be divided into two parts: the first containing the Testimonies of the General Councils of the first seven centuries, which will be uniformly found to be, negatively or positively, against the present doctrines of the Church of Rome: the second containing the Testimonies of the Councils, called General, subsequent to the seventh century, which will show how gradually, one by one, error after error was added to that faith, which for the first seven centuries Rome, in common with the rest of Christendom, had maintained pure and inviolate. The decrees of the Councils will be given in English, with the Greek or Latin originals at the foot of the page. The whole will be accompanied with notes. A limited number only will be printed; and therefore those who wish for copies will do well to order them at once. We learn from the same intelligent source, that a new edition will probably be undertaken in London, of Mr. Edgar's masterly treatise on "the Variations of Popery."

METHODISTS.—The editor of the Christian Advocate and Journal, in accounting for the fact that the Methodist Episcopal church in the United States has decreased in numbers during the past year, by about 4,000 communicants, has expressed the following sentiments:

"The increased action of the various home missionary societies of other denominations, which are brought in to aid a settled pastoral ministry, their systematic plans of education, embracing every class of the community, together with an increase of evangelical piety, are throwing into their scale a preponderating weight of moral power, by which they are manifestly augmenting their strength. This might have been, and indeed was, anticipated by many several years since, as the inevitable result of the religious, moral, and intellectual, movements of time, and they were accordingly predicted by themselves, apprehended by others, and contemptuously sneered at by those who supinely rested upon what had been achieved, without going forward with a celerity in proportion to the increasing wants of the community."

THE HYDROMETER AND THE CHINESE MERCHANT.—The hydrometer is an instrument by which the strength of the spirit is determined, or rather by which the quantity of water mixed with the spirit is ascertained; and the dependence which may be placed on its accuracy, once gave rise to a curious scene in China. A merchant sold to the purser of a ship a quantity of distilled spirit, according to a sample shown; but not standing in awe of conscience, he afterwards, in the privacy of his store-house, added a quantity of water to each cask. The article having been delivered on board, and tried by the hydrometer, was discovered to be wanting in strength. When the vender was charged with the fraud, he stoutly denied it; but on the exact quantity of water which had been mixed with the spirit being named, he was confounded; for he knew of no human means by which the discovery could have been made, and trembling, he confessed his roguery. If the ingenuity of man is thus able to detect the *iniquity* of the *hypocrite*, let us then be on our guard.

For the Christian Secretary.

country can be redeemed from the evils of intemperance.

4. That the exigencies of the present time, demand of the friends of temperance total abstinence from all drinks that produce intoxication.

5. That the friends of temperance are bound to do whatever the exigencies of the case may require to promote the interests of the cause.

Therefore, 6. That it be recommended to all the local societies and all the friends of temperance throughout the county to adopt the pledge of total abstinence from all drinks, which, when used freely, produce intoxication.

On the subject of Juvenile associations, the following resolution was adopted.

Resolved, That it is of the first importance to the final triumph of the temperance cause that all the children in the land be trained up in habits of entire abstinence from all intoxicating drinks, and that the delegates present will use all suitable exertions to form Juvenile Temperance Societies within their several limits, embracing all children that can be prevailed upon to join, from the earliest age, at which they are capable of understanding the nature of the pledge.

On the subject of the temperance Almanac for 1837, the following order was adopted.

Resolved, That in the opinion of this meeting, the distribution of the temperance almanac, published by the N. Y. State Temperance Society, would greatly promote the cause of temperance and that the delegates present do pledge themselves to see that every family within their respective limits, which is willing to receive one, be supplied with a copy.

This almanac is furnished at one dollar per hundred. The plan is that each local society will ascertain the number of copies it will need to distribute, and raise the funds necessary to procure them. They may be obtained at the auction store of Hudson and Putnam, Hartford.

In addition to the debate on the subject of the new pledge, in which Messrs. Northrup, of Manchester, Wright, of New Britain, Walker, of Windsor, Gleason, of Montville, Grannis, of Southington, Copeland, of Hartford, and others took part. The children and youth of the place were addressed by Mr. Warren, of Wethersfield, and an interesting statement given of the progress of the temperance cause in the Sandwich Islands, by Mr. Goodrich who has recently returned from those islands.

The next meeting will be held at Southington on the 4th Tuesday of July.

D. HEMENWAY, Secretary.

For the Christian Secretary.

SABBATH SCHOOLS.

No. 3.

Mr. Editor,

In my last number it was stated to be evidently the duty of parents and guardians of youth to promote Sabbath schools, and to place their children and wards under their influence and instruction.

1st. Because in so doing they bring them under the benign influence of the gospel. I would now state, 2ndly. It is their duty because the results of experience and the certain knowledge of good effects from such a course of conduct have already been sufficient (as it would seem) to remove all doubt from the mind even of the most skeptical on this subject.

With such indubitable evidence before them, allow me to ask all parents who read your paper, how they expect to be found guiltless, if they neglected any means in their power of placing and continuing their children under the best Sabbath school instruction? Indeed they are bound as responsible beings to use all means to make instruction constantly more and more valuable, instructive and salutary to the minds of their children.

Perhaps no argument can so well illustrate these truths and bring home conviction to the mind of the reader, as the simple narration of a few out of ten thousand similar practical illustrations by experience, that might perhaps be advanced. I mean instances of conviction of sin and conversion to God by the means of faithful Sabbath school instruction.

Four years since, not less than 20 children were reported, by churches of the different denominations as being made by the grace of God, subjects of conversion through the instrumentality of Sabbath school instruction during the preceding year!

One village in the state of New York, which ten years before contained only 3 families; 64 children in one school as stated in the report (of A. S. U.) were made hopeful subjects of grace during a revival of religion.

In the town of Peru, Mass., it was stated that 43 out of 80 persons, who united with the church at one time, were members of the Sabbath school that year.

In Williamson, the same year, were sixteen honest conversions of teachers, and forty-nine scholars. In Goshen, N. Y. of 92 added to that church within two years, 46 were connected with the Sabbath school. A gain of 54 added to the church on one occasion; 29 belonged to the Sabbath school.

In the Westfield Baptist Association, six teachers and thirty-two scholars made profession in a year. In fourteen schools in a section of the state of Connecticut from which reports have been received, it appears that besides several cases of conversion not numbered, forty-six teachers and 179 scholars made a profession in one year, fourteen of whom were preparing for the ministry.

In eleven of twenty-five families in Litchfield and Fairfield counties, Conn. visited by the Corresponding Secretary of the Conn. State Union, sixty-eight teachers and seventy scholars united with the church in one year.

In Washington, Conn., three teachers and thirty-seven scholars stood up together and took the vows of God upon them.

I choose to make selections from a date somewhat early to obviate any impressions that may arise in the minds of persons acquainted with the manner in which multitudes of individuals more recently have been converted as converts without conviction, and without affording any subsequent evidence of genuine conversion.

In Willington, Conn., seventy-eight S. S. scholars united with the church in 1833, fifty-three with the Baptist church, and twenty-five with the Congregational, twenty Sabbath school scholars have since united with the same Baptist church on one occasion.

I may here remark, that I have just received a letter from a brother in the Baptist church in Danbury, stating that "ten members have recently been added to that church, eight of whom were Sabbath school scholars." Facts of this kind are at present so common that it is not necessary to repeat them.

In the year 1829, the Report of the N. Y. Sabbath school Union, states that one hundred and sixty-two teachers and sixty-nine pupils had professed religion. In one school it is worthy of remark, they record the fact of one hundred and twenty-seven colored girls who had made profession of religion since its formation.

1. Resolved, That total abstinence from all drinks that intoxicate, is the only ground of hope that those who are in subjection to habits of intemperance, will be effectually reclaimed.

2. That total abstinence from all drinks that intoxicate affords the only ground of perfect security to those who wish to avoid the evils of intemperance in their own persons.

3. That the general prevalence of total abstinence from all drinks that intoxicate affords the only satisfactory ground of hope that our

country can be redeemed from the evils of intemperance.

4. That the exigencies of the present time, demand of the friends of temperance total abstinence from all drinks that produce intoxication.

CHRISTIAN SECRETARY.

work so prosperously. In the fulness of time and honors, this excellent personage has been taken from the scene which he adorned by the exercise of every virtue, and he breathed his last but a week previous to the anniversary of the great event to which he put the crowning seal by his declaration of War against Great Britain in 1812.

We present the reader with the following brief epitome of the life and death of this good man, and just magistrate, as a matter of reference.

James Madison, the fourth president, was born in Virginia, on the 17th of March, 1750, and at the age of twenty-five, was a member of the legislature of that state. In 1776, he was chosen one of the delegates to the continental congress, and assisted, afterwards, in framing the constitution of the U. States.—He was a member of Congress after the adoption of that instrument, for several years; was made secretary of the state under President Jefferson, in 1801, and inaugurated as president of the United States, on the fourth of March, 1809. At the end of his term, he was again elected, and retired to private life, in 1817. He died at 7 o'clock on Tuesday morning, the 23d day of June, 1836.—*Transcript.*

CHRISTIAN SECRETARY.

HARTFORD, JULY 9, 1836.

FORMATION OF THE CONNECTICUT BAPTIST BIBLE SOCIETY.

At the Annual meeting of the Conn. Baptist Convention, held at the city of Norwich, June 8th, 1836, a committee was appointed to report what measures ought to be adopted by the denomination, arising from the recent acts of the Board of Managers of the American Bible Society.

The committee having had the subject under consideration made their report, recommending the formation of a State Baptist Bible Society, which report having been accepted, a motion was made and carried to suspend the business of the Convention, for the purpose of organizing such a society. Whereupon

Rev. John Cookson, was chosen Chairman.

Rev. George Phippen, Secretary.

The committee appointed by the Convention having prepared a constitution for the formation of a Bible Society, it was presented, and having been discussed, was adopted, as follows:

CONSTITUTION OF THE

"CONNECTICUT BAPTIST BIBLE SOCIETY, Auxiliary to the American and Foreign Bible Society."

Article 1st. This Society shall be called the "Connecticut Baptist Bible Society, auxiliary to the American and Foreign Bible Society."

Art. 2d. Any person contributing annually to the funds of the Society, shall be a member, and any person paying 30 dollars shall be a member for life. Any person paying 100 dollars, shall be a director for life.

Art. 3d. The funds of the Society, after deducting incidental expenses, shall be paid over to the American and Foreign Bible Society, to furnish the destitute with the word of life.

Signed by order and in behalf of the Board.

G. ROBINS, Sec'y.

CORRECTION.—In giving the names of the Trustees of the Connecticut Baptist Bible Society, in the Secretary of June 18, the name of brother Alfred Gates was accidentally omitted.

The Jewish Intelligencer, a monthly publication, by Rev. J. S. C. F. Frey, New York : sold by Peter Hill.

Brother Frey is well known, as a man every way recommended to conduct a work of this kind. The plan is recommended by numerous clergymen, of our own, as well as of other denominations. The first number is of interest, especially that part which gives a sketch of the author's life.

The price of this work is low, being but \$1 50 cents for the first volume of 600 pages, if subscribed for before the first of August. After that time \$2 00. The second number may be expected early in September.

THE EXAMINATION OF THE U. S. MILITARY ACADEMY, AT WEST POINT, N. Y.

The annual Examination of this Institution commenced June 6, and lasted two weeks. The following gentlemen by appointment of the Government, officiated as Examiners.

Hon. R. C. Foster, of Tennessee.

Lt Col. D. E. Twiggs, U. S. Army.

A. Iverson, Esq., Georgia.

J. Peacock, Esq., Pennsylvania.

J. Henderson, M. D.

B. A. Bidack, Esq.

Hon. E. Herrick,

Gen. G. M. Keim,

L. Marshall, M. D., Kentucky.

Nath'l Greene, Esq., Massachusetts.

H. W. Childs, M. D.

Rev. G. F. Davis, D. D., Connecticut.

Hon. A. Johnson, Maine.

Rev. J. H. Durmont, Rhode Island.

Hon. J. D. Phelan, Alabama.

D. J. Baker, Esq., Illinois.

A. McDonald, Esq., New York.

John McLean, Esq.

J. W. Edmonds, Esq.

James Ryan, Esq.

John Travers, Esq., New Jersey.

John Mushat, N. Carolina.

The Board was organized by the choice of

Hon. R. C. Foster, President.

Gen. G. M. Keim, Secretary.

The following Committee were appointed to report on the subjects submitted to them.

Military Affairs.

Messrs. Henderson, Keim, Edwards, and M. L. Smith.

Course of Studies.

Messrs. Mushat, McLean, Peacock, Durmont, and Travers.

Internal Police.

Messrs. Marshall, McDonald, Davis, and Bidack.

Fiscal Affairs.

Messrs. Herrick, Childs, Johnson, Norris, and Ryan.

Course of Religious Instruction.

Messrs. Davis, Mushat, Henderson, Durmont, and McLean.

Report to Secretary of War.

Messrs. Edmonds, Kinner, Greene, Baker, and Phelan.

The printed Reports of all these Committees have been received. They give a full account of the labors of the gentlemen composing them, and also express their full approbation of the Professors and Students at the Academy, while they suggest to the Government the importance of affording several additional facilities to those on whom devolve the arduous duties of instruction and discipline.

We have room for one of the Reports only, as they are long and detailed. We select as the most appropriate for our paper,

THE REPORT ON RELIGIOUS INSTRUCTION.

The committee appointed to inquire into the course of religious instruction at the United States Military Academy, have attended to the duty assigned them, and ask leave to report :

That they are impressed with the paramount importance of morality and religion to the young men of this institution. They should go forth to the active duties to which their country may call them, with minds not only stored with useful knowledge, but deeply imbued with Christian principles to be their shield for the fiery darts of temptation, their friendly aid through all the warfare of life, and their final passport at the gates of heaven.

The utility of such instruction is recognized on the part of the Government by the appointment of a Chaplain—an appointment which the friends of these intelligent and interesting youth (now removed from the immediate beneficial influences of parental restraint

and counsel, and from the Christian privileges of their childhood) must, with your committee, regard as a salutary and desirable provision.

It must, however, be apparent to every reflecting mind, that the benevolent design of the Government, and the wishes of the friends of the Academy, cannot be fully realized without the frequent inculcation of divine truth.

But the committee find that there are no daily prayers at the Academy, and that the whole course of religious instruction is confined in one service on the Sabbath. Besides the pulpit exercises, there are other duties which the Chaplain might profitably perform, if time and his other duties would permit. But the Chaplain is also professor of Ethics, and in this department, is required to teach English Grammar, Rhetoric, Moral Philosophy, and the Elements of Political Science, including the law of nations, and the constitutional law of the United States, and his time must necessarily be much engrossed with these various subjects ; the committee would therefore unanimously recommend that a respectful suggestion be made to the Secretary of War to separate the Chaplaincy from the Professorship, or, if this cannot conveniently be done, to appoint an additional Assistant in the Department of Ethics, under the general superintendence of the Chaplain, that the time of the latter may not be occupied daily with the sections, but more exclusively devoted to the religious welfare of the Cadets.

The committee would not omit, in conclusion, the fact that the conveniences of public worship are in creased by the completion of a neat Chapel, which has been opened during the session of the Board of Visitors.

Respectfully submitted.

(Signed) G. F. DAVIS, Chairman.
U. S. M. Academy, June 14, 1836.

Charge of L. E. Lawless, to the Grand Jury of the county of St. Louis, Mo.

If the principles contained in the charge to the Grand Jury of the county of St. Louis, are approved by the people, and sanctioned by the acts of the body to which they were addressed, it is time that every American were alarmed, lest that liberty, and protection, so necessary to it, shall be lost, by the indiscretion of Courts. Is such a judge a minister of God for good? Is such a judge a praise to them that do well, and a terror to them that do wickedly? Is he not rather a minister of the evil one, to encourage murder, and every evil work? Does he sit to judge according to the law, and judge contrary to it? The principles laid down by him, tend to encourage such outrages as that at Vicksburg, and the numerous others which have disgraced our country, within the last year or two. Instead of calling the actors in the late murder, by burning without law, of a free colored man, murderers, he says, "the people were comparatively under the influence of a generous excitement." The charge occupies nearly four columns of a large news sheet; we give only this short extract, that our readers may know the general principles upon which the judge instructs.

I have reflected much on this matter, and, after weighing all the considerations that present themselves as being upon it, I feel it my duty to state my opinion to be, that, whether the destruction of McIntosh was the act of the "few" or the act of the "many"!!!

If, on a calm view of the circumstances attending this dreadful transaction, you shall be of opinion that it was perpetrated by a definite, and, compared to the population of St. Louis, a small number of individuals, separate from the mass, and evidently taking upon themselves, as contradistinguished from the multitude, the responsibility of the act, my opinion is, that you ought to indict them all without a single exception.

If, on the other hand, the destruction of the murderer of Hammond was the act, as I have said, of the many—of the multitude, in the ordinary sense of those words—not the act of numerable and ascertainable malefactors, but of congregated thousands, seized upon and impelled by that mysterious metaphysical, and almost electric frenzy, which, in all ages and nations, has hurried on the infatuated multitude to deeds of death and destruction—then, I say, act not at all in the matter : the case then transcends your jurisdiction—it is beyond the reach of human law!!!!

Rumors were afloat in New Orleans, that two private armed English vessels were fitting out at Jamaica, to assist the Mexicans against Texas. It was not believed that England would openly take side with Mexico ; but the British Minister had made a visit of condolence to the acting President of Mexico, on learning of the capture of the President Chief.

The brig Good Hope, arrived at New Orleans from Galveston Bay, reports that the crew of the schr. Watchman had been captured in the Bay of Copana, by a party of Texans, while in the act of landing provisions for the support of the Mexican army. A gen'leman who came passenger in the Good Hope reports that a horrid and premeditated butchery had been committed by the Indians, at Fort Sterling, Texas. A body of about 400 Capoes, Wacos, and Sawatacans, appeared before the fort, in an orderly and seemingly quiet manner ; but the people within suspected their intentions were not friendly, sent two citizens to ascertain their objects, whereupon they hoisted a white flag and declared their intentions to be pacific ; but said they would go into the fort, upon hearing of which the settlers, becoming fearful, attempted an escape, which very few of them effected, the Indians throwing off all disguise, killed nearly all of them as they ventured out, and pursued the few that were fortunate enough to elude their grasp. The Texan government had despatched 150 men, under Col. Houston, in pursuit of them.

The St. Louis Observer, published in the slave State of Missouri has fallen under the proscription, as we presume, of the pro-slavery gentry of that region. The number for June 9th, comes in a diminutive size—a circumstance which the publisher thus explains, "Not satisfied with what was done to injure our paper last week, some one forced his way into our office between Saturday night and Monday morning last, and so completely battered and upset our type that it was found impossible to issue our sheet in its usual size. As soon, however, as the necessary materials can be obtained and put together, the larger size will appear. We will add no more at present." And thus the American Press is coming under the jurisdiction of the Lynch law! Where is this to end? And why is the Press silent, in such times?

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Results, such as might have been anticipated to follow from the promulgation of doctrines like the foregoing, soon followed :

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POETRY.

For the Christian Secretary.

"IT IS WELL."

Though my skies be often clouded,
And rough billows round me swell,
And life's fairest prospects shrouded,
Now I love Him, "it is well!"—
Christ a beacon light appeareth,
Brightest of the train above,
Safely through the tempest steereth,—
"It is well" with Jesus' love.

Though temptations oft beset me,
And most dangerous snares are spread—
"It is well," He'll ne'er forget me,
But protect, and shield my head;
If I keep the narrow pathway
Tending upward to the sky,
"It is well" while here I tarry,—
"It is well" if call'd to die.

Tell me not of worldly pleasures,
These alas! too oft deceived,—
I have more substantial treasures—
"It is well" since I believed;
Now upon Life's billowy ocean
I behold through clouds afar,
Mid distresses and commotion,
Christ the sinner's guiding STAR.

Now dark clouds may gather round me,
Angry billows rise and swell,
Since Jehovah's mercy found me—
With His presence "it is well,"—
With His love there is no sadness
But will quickly fade away,
But the purest joy and gladness,
Ending in one blissful day.

JUSTITIA.

Hartford, July 1836.

From the New York Observer.

THE BETTER LAND.

Dull earth! what canst thou give
To bind my soul to thee?
I would not always, grovling live,
Link'd to mortality—
But break the chains that press me here,
And spring to yonder glorious sphere.

Affection's holy light
Burns fitful here awhile,
But soon there comes a chilling blight
To mock affection's smile—
And love and joy flee fast away,
Like fleecy clouds in a summer day.

But there's a clime above
This cold and cheerless scene,
Where roll immortal streams of love
Through pastures fair and green—
And wave the leaves of Life's broad tree
In breezes of eternity.

There friends no more are torn
From kindred friends away—
There furrow'd brows by sorrow worn,
Beam bright in endless Day—
And crown, and palm, and harp, and song,
To that vast company belong.

That better land be mine!
My store and treasure there!
Who would not this dull earth resign,
And tribulation bear,
To tread, at last, those golden streets
Where brother ransom'd brother meets?

From the Christian Observer.

VISIT OF AN AMERICAN GENTLEMAN
TO THE FIELD OF WATERLOO.

Brussels, July, 1835.

I have just returned from Waterloo. "And what motive had you now, after the lapse of twenty years, in going to the battle field of Waterloo?" I must confess I do not certainly know. Perhaps it was because the powers of Europe have been so ungallant as not to fight so great a battle since; and where else could I go? Perhaps it was to gratify an idle and questionable curiosity, to see the place where the two greatest captains of the age met, and where so many thousands of brave men fell. Perhaps it was because nobody ever thinks of coming to Brussels without visiting Waterloo. Perhaps it was that I might be able to say I have been there; just as a gentleman, whom I met the other day in the Pantheon at Paris, was induced to go down into the tombs of the great men there; and just as travellers go to a thousand other places, which they care as little about as he did about Rousseau and Voltaire. Or perhaps it was, that, standing on the field of battle, I might deepen the abhorrence which I have long felt and cherished of war, in all its aspect of slaughter and suffering and crime. Charity would hope that this last motive had more influence on my mind than either of the others. But whether it had or not, I have been to Waterloo—and my soul is sick!

The distance from Brussels is twelve miles. The road lies nearly half the way through a very thick and tall beech forest. At the time of the great battle it was much more extensive than it is now. Large tracts of it have been recently cleared up; and the process of bringing the land under cultivation, in its various stages, reminded me more of what one every where meets with in the newly settled parts of the United States, than I ever dreamed of seeing in one of the old countries of Europe.

As you approach Waterloo, women and children sail out, with maps, and charts, and relics. One wants to sell you a bullet; another offers you a grape-shot, another, a brass eagle, such as the French cavalry wore on their helmets; another, a small piece of a bomb-shell; and so on. The only relic which I brought away was a piece of charcoal from the farmhouse of Hougoumont, that was burnt, full of the wounded, during the engagement. This I val-

ue the more, as I feel quite sure it was not manufactured for the occasion.

In some respects the field of Waterloo has undergone considerable changes since the battle. A part of the forest through which Blucher brought his Prussians into the action, has been cut down; as has also another small forest on the right wing of the British army, where the battle raged with the most horrible fury and slaughter. But the greatest alteration has been made by the erection of an immense mound, or rather pyramid, of earth, very near the British centre. To build this pyramid, which is nearly one third of a mile in circumference at the base, and about two hundred feet high, the ground has been taken away, to the depth of several feet, for a great distance, so as to reduce the most commanding point of Wellington's position to a dead level. This is said military men regard as a kind of sacrifice, which they will not soon forget or forgive.

At first I felt a little inclined to complain of it too; but when I came to ascend to the top of the mound, and to see what a perfect map there lies spread out before you of the whole scene of action; and especially when I came to look eastward and westward, and northward and southward, over one of the most fertile and lovely landscapes that ever my eyes beheld; I confess I was glad the pyramid had been raised, even at whatever expense of military taste. Upon the top of the mounds is a square stone pillar, or rather a high pedestal, surmounted by an immense lion, resting one foot upon a globe, and presenting a fine appearance, not only from the plain below, but from a great distance in every direction.

Every one who has the heart of a Christian or a philanthropist within him, will readily conceive, that, as I stood over this grave-yard of two mighty armies, and looked, first, at the ground, and then at the place of battle, I was oppressed by such a throng of rushing thoughts as can never be adequately expressed; and that when I descended from this watch-tower of death, and walked slowly away, I could not help exclaiming, O Lord what is man! What is he, in his ambition, in his wrath, in the pride of his power, in his cruelty to his own flesh, and in his own contempt of the laws and authority of his God?

Here, it has been said, was the great battle of emancipation fought on the 18th of June, 1815. Whether it is such I shall not now stop to inquire. Sure I am that the results of that murderous conflict have not answered the expectations of many enlightened Christian patriots, who rejoiced in the mighty downfall which it immediately occasioned. And is that really the very spot on which the most remarkable man of his age staked his ciadem, and in defence of which so many thousands of the bravest of the brave poured out their blood? Is it true history, or is it fable, that I have so often read?—How fearful a thing will it be, under such circumstances, to "fall into the hands of the living God?" And if all war is murder, who can conceive of the multitudes who will be involved in the guilt of it when the books come to be opened; or of the punishment which a righteous God will inflict upon the guilty, in that world of retribution where the worm dieth not, and the fire is not quenched?

and Tower guns were fired, and there was great public feasting and rejoicing throughout the land. Yes, there was a flood of glory.—But, oh! was there nothing else? Where were the widows, and parents, and sisters, and orphans, of those who died at Waterloo? Could the roar of cannon and the ringing of bells assuage their grief? Could the general rejoicing bring back to them their husbands, sons, and brothers? Glorious as that great victory was in the eyes of the nation, it was tears, and agony, and death, to the bereaved.

Is war, then, never justifiable? Let those who believe that it is, prove it from the New Testament, if they can. I know that the often some conscientious men attempt it, the more difficult do they find the task. But one thing is certain—war is directly contrary to the whole scope and spirit of the gospel. It could never take place, were the great law of love, as it ought to be, the great law of nations. No battle was ever fought, or ever will be, without involving the guilt of murder. It may be on one side, or on both; but the stain of blood guiltiness, is certainly there, and no rivers can wash it out. How fearful, then, must be the responsibility of whetting the sword upon a point of honor, or making aggressive war, under any circumstances whatever. And how will those professed disciples of the Prince of peace, who either foment or justify, or cherish, a war spirit, meet him in the great day?

But, hark! what sound is that over the field of Waterloo? Look! what heaving of the earth is there? No—I anticipate, I hear no voice as yet. I see no moving of the sleeping dust. But the trumpet will sound over that field, and the dead will awake. All the thousands that lie buried there will come forth from their graves, and will be summoned to the judgment bar. Officers and common soldiers must hear and obey the summons alike. And at the same bar will they meet all those who kindled the war in which they perished. Kings, privy councilor, military commanders, will all be there. And I have the most solemn conviction, that before that dread tribunal every mortal wound at Waterloo will be held and adjudged as a clear case of murder, the guilt of which must rest somewhere. In whose skirts, or in the skirts of how many, the blood of that most bloody day will be found, it belongs to no mortal absolutely to decide; but the Judge will know; and when the final sentence comes to be pronounced, the universe will know.

O how fearful a thing will it be, under such circumstances, to "fall into the hands of the living God?" And if all war is murder, who can conceive of the multitudes who will be involved in the guilt of it when the books come to be opened; or of the punishment which a righteous God will inflict upon the guilty, in that world of retribution where the worm dieth not, and the fire is not quenched?

H. H.

From Whetherrill's Bridgewater Treatise.

VASTNESS OF THE UNIVERSE.

The aspect of the world, even without any of the peculiar light which science throws upon it, is fitted to give us an idea of the greatness of the Power by which it is directed and governed, far exceeding any notions of power and greatness which are suggested by any other contemplation. The number of human beings who surround us, the various conditions requisite for their life, nutrition, well-being, all fulfilled; the way in which these conditions are modified, as we pass in thought to other countries, by climate, temperament, habit; the vast amount of the human population of the globe thus made up; yet man himself but one among almost endless tribes of animals: the forest, the field, the desert, the air, the ocean; all teeming with creatures whose bodily wants are as carefully provided for as his: the sun, the clouds, the winds, all a tending as it were, on these organized beings, a host of beneficent energies, unwared by time and succession, pervading every corner of the earth; this spectacle cannot but give the contemplator lofty and magnificent conception of the author of so vast a work, of the ruler for so many and varied wants, the director and adjuster of such complex and jarring interests.

But the truth cannot be controverted. Ael-dama is the proper name of that field. For there two mighty armies met, steel to steel.—There, flying from rank to rank, went forth the note of preparation; and the warhorse "pawed in the valley, and went on to meet the armed men." There broke forth "the thunder of the captains, and the shouting; and there were the garments rolled in blood." There was the shock of those veterans who had conquered Europe, on one side; and those of lion hearts who, from the cliffs of their own little island, had bid defiance to the conqueror, on the other. There raged from hour to hour of awful uncertainty, that iron storm that threatened to beat down every living thing into the dust. There thousands upon thousands fell to rise no more. From that gory field went up the voices of the wounded and the dying, and entered into the ears of him who hath said "Vengeance is mine; I will repay, saith the Lord." There the victor in a hundred battles played his last game; for at the close of that day the star of Napoleon went down "into the blackness of darkness for ever."

"It was a glorious battle!" So said the warrior, so said the politician; so said the moralist; so said the republican; so said the Christian; so said the united voice of England and America. But as a Christian, as a philanthropist, as a man, I protest against this decision. Before heaven and earth I protest against it.—There is no true glory in slaying forty thousand men in one day, and maiming as many more.—That terrible battle ought never to have been fought. Does any one meet me here, and say it was necessary? Who, I demand, created that necessity? It was the work of man, and not of God. Nothing but human depravity could ever have made such a battle necessary. I do not undertake to decide where the guilt lay; that is quite another question. But war is an incarnate demon; war is wholesale murder, and it is impossible for murder to come from him who hath said "Thou shalt not kill." The field of Waterloo ought never to have been heard of by the civilized world, and were the principles of the Christian religion to control the councils of states and kingdoms, no such murderous conflict would ever again disgrace our species.

But astronomy carries us still onwards. It teaches us, that with the exception of the planets already mentioned, the stars which we see have no immediate relation to our system. The obvious supposition is that they are of the nature and order of our sun; and the minuteness of their apparent magnitude agrees, on this supposition, with the erroneous and almost inconceivable distance from all the measurements of astronomers, we are led to attribute to them. If then these are suns, they may, like our sun, have

planets revolving round them; that these, may, like our planet, be the seats of vegetable and animal life; we may thus have in the universe worlds, no one knows how many, no one can guess how varied: but however many, however varied, they are still but so many provinces in the same empire, subject to common rules, governed by a common power.

But the stars which we see with the naked eye, are only a very small portion of these which the telescope unveils to us. The most imperfect telescope will discover some that are invisible without it, the very best instrument perhaps does not show us the most remote.—The number which crowd some parts of the heavens is truly marvellous. Dr. Herschel calculated that a portion of the milky way, about ten degrees long, and two and a half broad, contained two hundred and fifty-eight thousand. In a sky so occupied, the moon would eclipse two thousands of such stars at once.

We learn too from the telescope that even in this province the variety of nature is not exhausted. Not only do the stars differ in color and appearance, but some of them grow periodically sainier and brighter, as if they were dark on one side, and revolved on their axis. In other cases two stars appear close to each other, and in some of these cases it has been clearly established, that the two have a motion of revolution about each other; thus exhibiting an arrangement before unguessed, and giving rise possibly, to new conditions of worlds. In other instances again, the telescope shows, not luminous points, but extended masses of diluted light like bright clouds, hence called nebulae.—Some have supposed that such nebulae by further condensation might become suns; but for such opinions we have nothing but conjecture. Some stars again have undergone permanent changes, or have absolutely disappeared, as the celebrated star of 1572, in the constellation of Cassiopeia.

If we take the whole range of created objects in our own system, from the sun down to the smallest animalcule, and suppose such a system, or something in some way analogous to it, to be repeated for each of the millions of stars thus revealed to us, we have a representation of the material parts of the universe, according to view that many minds receive as a probable one, and referring this aggregate of systems to the author of the universe, as in our own system we have thus an estimate of the extent to which his creative energy would appear to have been exercised in the material world.

If we consider further endless and admirable contrivances and adaptations which philosophers and observers have discovered in every portion of our system, every new step of our knowledge showing us something new in this respect: and if we combine this consideration with the thought how shall a portion of the universe our knowledge includes, we shall without being able at all to discern the extent of the skill and wisdom thus displayed see something of the character of the design, and of the copiousness and ampleness of the means which the scheme of the world exhibits. And when we see that the tendency of all the arrangements which we comprehend, is to support the existence, to develop the faculties, to promote the well-being of these countless species of creatures; we shall have some impression of the benevolence and love of the Creator, as manifested in the physical government of his creation.

THE HEAVENS AT NIGHT.

Father, said Susan, what are those little things which look like sparks of fire?

Thomas, her brother, who was kneeling by his father, said to his sister Susan, why are stars, don't you know the stars yet?

Mr. Imber, who always liked to teach his children the knowledge of God from his works and word, was pleased to have the opportunity of teaching Susan and her brother something of God as was seen in the heavens.

My child, said he to Thomas, who made the stars?

Thomas paused a while and then looking at his father, said "I don't know."

Oh, said Susan, don't you know who? why in the very first chapter in the Bible you can learn that "God made two great lights; the greater light (the sun) to rule the day, and the lesser light (the moon) to rule the night. He made the stars also."

Why, father, said Thomas, did God make so many little things to shine?

Thomas' father soon told him, that these little things which he saw in the heavens, were supposed to be distant worlds something like our own world, that the nearest star to us, was thousands of millions of miles off—and that God had made them, as he had us, for his own glory to show forth his praise.

How wonderful, my dear children, said he, is that God who telleth the number of the stars; who calleth them all by their names, who made all worlds, with their suns, and moons, and stars, all of whose works praise Him.

No wonder, said he, that good old David who wrote the Psalms in the Bible said—"Praise ye him, sun and moon: praise him ye stars of light; both young men and maidens, old men and children let them praise the Lord."

My dear children, will you praise Him who is the bright and morning Star, Jesus Christ the Saviour of sinners?

I am an old fashioned man, and plain country Baptist. I have a complaint to make against a class of men whom I highly esteem. Most of the Ministers who visit this part of the country, (near the Blue Ridge,) indulge themselves in the disgusting practice of spitting tobacco juice around the meeting-houses and pulpits in which they preach, so as materially to disturb me, and almost to destroy my devotion when I go to meeting. This practice is disgusting, filthy, impolite, unkind, and generally displeasing. I am made sick by even thinking enough about it to write. A few days ago a YOUNG MAN preached in our

pulpit, and I believe that he spat as often as once in two minutes during his whole sermon, so that the pulpit floor was as filthy as a stable when he finished his discourse. The sight and smell made me sick, and I had no enjoyment that day. A number of ladies said, after meeting, "what a filthy minister we had to-day!"—how often he spits." [Relig. Herald.]

DEATH OF THE INFIDEL.

It is an awful commentary on the doctrine of infidelity, that its most strenuous supporters have either miserably falsified their sentiments in the moment of trial, or terminated their existence in obscurity and utter wretchedness.—The gifted author of the "Age of Reason" passed the last year of his life in a manner which the meanest slave that ever trembled beneath the lash of the taskmaster could have no cause to envy. Rousseau might, indeed, be pointed out, as in some degree an exception—but it is well known, that the enthusiastic philosopher was a miserable and disappointed man. He met death, it is true, with something like calmness. But he had no pure and beautiful hope beyond the perishing things of the natural world. He loved the works of God for their exceeding beauty, not for manifestations of an overruling intelligence. Life had become a burthen to him, but his spirit recoiled at the dampness and silence of the sepulchre—the cold, unbroken sleep, and the slow wasting away of morality. He perished a worshipper of that beauty which but faintly shadows forth the unimaginable glory of its Creator.—At the closing hour of day, when the broad west was glowing like the gates of paradise, and the vine-hung hills of his beautiful land were bathed in the rich light of sunset, the philosopher departed. The last glance of his glazing eye was to him an everlasting farewell to hope—the last homage of a god-like intellect to holiness and beauty. The blackness of darkness was before him—the valley of the shadow of death was to him unescapable and eternal—the better land beyond was shrouded from his vision.—Whittier.

THE ORPHANS.

Our daily visits often bring us into contact with circumstances overwhelming and painful, but not always fit for publication. One lately occurred which I can and must mention. A man and his wife, honest laborers, and of regular habits, had ten children. After tugging and striving and always disdaining a parish allowance, at last they broke under the weight of their family cares. The mother first gave way, at forty-two years of age: the father, poor man, still strove, but his spirits could not bear up—weakness and the dropsy took him off soon after. Eight orphans were left unprovided for; one only eight months old, the eldest aged seventeen. Who's heart felt their woes? A sister, herself left a widow with five children, who keeps a little shop, but much more likely to be cheated out of five shillings than to clear two—she would have them; and then you might have seen thirteen orphans asleep in two rooms, and only a widow to care for them.

She was recommended to take them to the workhouse. "No, not my children," said she, "nor my brother's. No, if bread can be got." The God of orphans saw her efforts. The parish allowed her eighteen pence a week for five of those under fourteen; the elder boy, though lame, will strive to spare a little out of his poor pittance as a country tailor. But what is the girl of fourteen to do? The parish would do nothing for her but bind her apprentice, almost to her certain ruin. An orphan's friend brought her up to our house. Moses in the bulrushes looked not more interesting. She stood firm and upright, her head a little bent, an expressive countenance, while she told her own tale of "mother's death" and "father's sorrows," how she tried to ease his pains by rubbing his limbs. While she spoke she wept. I never witnessed such simple, yet such perfect eloquence. "And can you take me in, sir? I can read and sew, and am willing to do any thing." Poor girl! we were willing before she asked. "Do you fear God?" "I hope so, sir."—"Have you been used to spend the Sabbath in idleness when mother and father were living?" "No, hope not, sir; we always, all of us went twice a day to our church. No, sir, never wished to break the Sabbath."

This was enough—we told her to come into the house appointed for just such individuals as she was. I begged that the aunt might bring her; I longed to see the aunt. This afternoon she came, I felt a veneration for her I cannot describe. I thought, What am I, compared with this poor woman? What did I ever venture, compared with her? I feel like a brute beast before my God, and I thought she must appear angelic. The poor girl is in the Orphan Refuge, and we hope to prepare her for service. I said to her, "Have you a bible, child?" Her countenance changed a little; trembling, and as if ashamed, she answered, "No, sir, not a Bible: I had one, but gave it to